

Ἀγίοι Ἀγίοι,

OR

The Saints worthinesse
AND
The worlds worthlesnesse.
Both opened and
DECLARED
IN A
SERMON
preached at the Funerall

OF

That Eminently Religious and highly
honoured Knight S. NATHANIEL
BARNARDISTON. Aug. 26. 1653.

By SAMUEL FAIRECLOUGH, Pastor
of the congregation at KETTON.

Pro. 12. 26.

The righteous is more excellent then his neighbour:
But the way of the wicked shall deceive him.

1 John 5. 19.

Wee know wee are of God: But the whole
World lieth in wickednesse.

Aug. Epist. 43. ad Amon.

*Laudandi sunt atque pradicandi, qui non sunt dignati etiam
cum mundo florente, florere.*

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The same worthless

102 in Canada, near the K. & N. Exchange, 1893.

To the right worshipfull and
truly honoured Lady, the Lady
JANE BARNARDISTON,

As also

To the right worshipfull S^r. Tho. Barnardiston
Knight, M^r. Nathaniel Barnardiston, and M^r. Samuel
Barnardiston Merchants in London, M^r. Pelatia
Barnardiston, and M^r. William Barnardiston
Merchants in TURKEY, M^r. Arthur
Barnardiston Merchant in LONDON;

Together with the most vertuous Ladies, the
Lady Anne Barnardiston, the Lady Anne Rolt,
M^{rs}. Jane Brooke, M^{rs}. Elizabeth Barnardiston,
and M^{rs}. Thomasin Barnardiston.

MADAM,

UF any one who is a stranger to your Family, shall (upon
the sight of these eleven Names subscribed under your
own) inquire as Esau once did, when he beheld the very
same number following his brother Gen. 33. and shall aske with
him, who are these with thee?

Your Ladyship may answer either as Jacob then did, These are
the children which God of his grace hath given me; they being all of
them pledges of Gods grace unto you, as also heirs of the covenant
of grace by you, and many of them approved vessels of grace in
themselves, and patternes of grace to others: or you may use the
words of that incomparable Lady Cornelia, when shee presented
her sons to the Common-wealth, and answer with her, Hæc sunt
mea Ornamenta, These are my Jewels, these are my Or-
naments: Gracious children being the Crown of a good

rents, whilst like pure & pleasant streams they shew the purity and excellency of that fountain from whence they did arise & spring.

But if your self (Madam) shall inquire of me why I thus subscribed them, my answer shall be this, That I was very sensible of that deep wound which the Lord hath at this time made in your sorrowful and mournfull heart; and withall I was convinced what great care & cautelousness was to be used in applying comforts unto it, least ungentle handling thereof, in stead of a cure, should cause it to bleed afresh. I also knew that cordials can never be more tenderly and acceptably presented to any parents bleeding heart, then when they are brought by the gentle and officious hand of their dearest children. And for this reason have I annexed their names to yours in this dedication, that with one and the same cast of your eye you may discern the matter of your joy and sorrow joyned both together.

In this manner I observe the Lord himself comforting his Orphan Church, Psal. 45. 16. In stead of parents shall be thy children, whom thou maiest make princes in all the earth. Thus likewise doth the Lord Iesus comfort his disconsolate and sorrowful Mother, Joh. 19. 26. Woman behold thy son, speaking of the beloved disciple. Yea so does the same son & disciple comfort his own heart, in all his sufferings and afflictions, 3 Joh. 4. I have no greater joy then this, to see my sons walk in the truth.

Madam, you have the same cause of joy, & I doubt not but that if your Ladyship would seriously consider of Gods love to you in this mercy of your posterity, I doubt not but that as there is no joy so great, but the thought of one gracious child does much exceede it; so there is no sorrow so bitter, but that the consideration of so much pietie and obedience as your Ladyship may discern in so many of your children, would abundantly & sensibly sweeten & allay it.

If you therefore, worthy Gentlemen, and vertuous Ladies, shall

farther admonition to you, and your names are thus mixed; gave
me leave to answer you by relating to you what I have read in
Aristotle, that great Philosopher, who tells us of Archilochus,
who being desirous to give some prevalent & effectual counsel and
advice to Lycambes, whose father was dead, did while he was
writing his admonitions, by an elegant proſopopœia bring in his
Father, & so put his pen into his Fathers hand, that Lycambes
might receive those instructions from one, who by his verie relation,
was much more probable to prevaile, then himself. I have also met
the like passage in Cicero, that prince of Oratory and eloquence,
as the former was of Philosophie, that he being to read a lecture
of modestie and temperance to his friend Clodia, raised up her
father Appius Cajus from his grave, and in his name delivered
his directions to his daughter. Both of these in this practise of theirs
intimating, that neither the wisdom of the one, though the deepest
Philosopher, nor the eloquence of the other, though the choicest Ora-
tor, is so effectual in the hearts of children, as the voice of a pa-
rent, which is much more perswasive and powerful then any
other argument or Rhetorick.

Upon this consideration it was that (being by all your earnest
and conjoynd importunity overcome to give you a copie of that
counsel & admonition, which I delivered at your Fathers funeral)
I have chosen first to present it to your dearest Mothers hand, and
thereby to reach and hand it unto you, that so it may be enter-
tained with authority & efficacy; that as in times past you obeyed
your Fathers instruction (according to the command of God
Pro. 1. 8.) so now for all times to come, you may fear to forsake
your Mothers teaching, being thus conveyed unto you. Instructions
that are onely spoken with the tongue are transient, and for the
most part are terminated with the glasse: but directions that are
written, are much more permanent, and many times, while thy re-
ceive

ceive and take one Impression, they also make and leave another.
Last of all, as to my self, this conjoynd dedication appears not at
all arbitrarie, but necessarie: for as the incitation to publish them,
was from the sollicitation of you all; so the end intended therein
was the service of you all, and the obligation necessitating my con-
sent thereunto was the united love of you all.

For I must (and alwayes shall) acknowledge, that that God of
my mercies, who granted me to find so great, & so large a portion
of love and favour in the heart of him whom the Lord ha's now
taken into his own bosome, and also in the heart of you his dearest
Lady, hath likewise inclined the spirits of all you his children and
posterity, to manifest a singular and extraordinary affection unto
me, which although I acknowledge my self altogether unworthy
to receive, and absolutelie unable to requite, yet I hold my self
for ever obliged to embrace every opportunitie that is offered, to
make my acknowledgement thereof unto each of you.

And therefore have I greedily laid hold on this occasion now
offered to me, least if I should have neglected this advantage, I
might never have had the like again, by reason of my declining age.

I cannot therefore but hereby give a publick testimony before
the world of my serious apprehension, & deep sense of those en-
gagements, which both you, most honoured Ladie, & also every one
of you, renowned Gentlemen and Ladies, have laid upon me, and
also declare my self so firmly obliged to this whole Family,
that I am extreamelie desirous to the uttermost of my power al-
waies to approve my self,

Madam, your Ladyships
and your posterities

Most devoted, faithfull servant
in the Lord JESUS,

SAMUEL FAIRCLOUGH.



‘Αγιοι ‘Αγιοι,

Or

The Saints worthinesse And The worlds worthlesnesse.

A Funerall Sermon on Heb. 11. 38.

Of whom the world was not worthy.



He *light of Nature* teacheth every man this lesson, that due praise, and publick acknowledgement of true worth in virtuous agents, is a great provocation and a strong inducement, with all *ingenuous* spirits, to imitate those actions which are alwayes attended with *honour* and *admiration*; according to that of the Oratour, *Laus studio trahimur omnes*; we are all *forceably* drawn by the desire of praise.

Morality proceedeth further, and tells us that an honourable commemoration of laudable actions, is not onely a *motive* and an *engagement* to the performance of the like by the attentive auditour. but is also in great measure the very *Guerdon* and reward it self, which is justly merited by the deserving actour: for who knows not that *Laus est virtutis premium*; honour is the reward of virtue?

Divinity, and the *Spirit of God* in Scripture ascends higher, and im-

B

im-

imposeth it as a *duty*: leaving it not at our discretion, but making it a divine precept in sacred Writ, to render to every man that *praise* and *honour* which belongs unto him, according to that of the Apostle, *Rom. 13. 7.* Ἀπόδοτε πᾶσι τὰς ὀφειλάς πρὸς τὸν κυρίῳ : Render to every man his due, honour to whom honour is due.

All which being considered, I conclude that it is barbarous inhumanity in *Nature*, injurious detraction in *Morality*, & wilfull disobedience in *Divinity*, to bury the *memory* and *reputation* of those in silence and obscurity, whom the Lord, by the manifestation of his *grace* in them, hath raised to eminencie, and exalted *above* the standard of the *worlds* worth and value.

That I might not be guilty of any of these at this time, I have upon this sad occasion of the Lords removing out of the *world* a person of whom the *world* was not *worthy* (that *Worthy* of *Worthies* Sir *Nathaniel Barnardiston*) chosen these words, and made them the subject of my following discourse.

Wherein you have held forth to you *at the first view, the Saints worthinesse, and the worlds worthlesnesse.*

Both these are weighed, (as *Beza* notes upon the word ἀξίον) in a pair of *Scales* and *Balances*; the standard and beam, at which they are tried; is the wisdom and valuation of the Lord himself, who layes a Believer *naked*, or clothed onely in a *sheeps-skin*, and *leathern coat* verse 37. in one scale; and puts the *world* with all its *Glories* in the other: and having most exactly pondered and tried the worth of both of them, concludes positively for the *believer* against the *world*; and openly declares that *the world is not worthy of him.*

The words for the *substance* of them much resemble that handwriting on the wall against *Belsazzar*, Dan. 5. 28. *Mene mene tekel perez.*

As if the Apostle had said; *Mene*, O world, all thy *perfections* and *excellencies* are numbred and finished: *Tekel*, they are weighed in the *balance* with a *naked believer*, and found too light: *Perez*, and therefore the *honour* of all thy *worth* and *excellency* is taken from thee, and given to the *believer*, of whom the *world* is not *worthy*.

In the further interpretation of which words, although the narrow compasse of *one hour* allotted to this duty, forbids me to meddle with any discourse of the *Analysis*, *coherence*, or *dependance* of the words, and you to expect any *accurate division*, or *prolix explication* of

of them; yet before I come to *propound* that *one* Observation out of them, on which I purpose to insitt, I shall borrow so much *light* from the *precedent* and *subsequent* words, and other Scriptures, as may open the text in these *three* particulars.

1. What that *world* is that is so *worthlesse*.
2. Who are *those* persons that are so *worthy*.
3. In what *respects* that *world* is so *unworthy* of these *persons*.

1. For the first, what *world* it is that is so *worthlesse*, may clearly be understood by the *opposition* hinted in the text, *viz.* the *persons* against whom it is *weighed*, which are believers; and therefore the *world* affirmed to be so *worthlesse*, is the *world* of *unbelievers*. That *world* out of which the *Church* is called, John 15. 18. That *world* for which *Christ* doth refuse to *pray*, John 17. 9. That *world* which cannot *receive the Spirit*, John 14. 17. Together with the *Trinity* which that *world* worshippeth, *pleasures*, *profits*, and *honours*; as it is described, 1 John 2. 16. This is that *world* which is here affirmed to be so *worthlesse* and *unworthy*.

The Text
opened.

2. The *persons* affirmed to be so *worthy*, are manifestly described in the words *before* and *after* the text;

1. By their *externall* garb and condition.
2. By their *internall* worth and disposition.

For their *externall* garb and condition it is very *low*, and *mean*: for they are here brought forth in *leathern* coats, *foodlesse*, *monilusse*, *aselesse*, *destitute*, *afflicted* and *tormented*; yea *harbourlesse* also, for they wander up and down and lodge in *deserts* and *caves*. This and no better is the *outward* condition of these *worthy* persons, expressed in the verses before and after, 37. 38. Their *internall* worth and *disposition* is set down verse the 39. All these obtained *good report* for their *faith*. Famous for their precious faith, which is much more precious than gold, wherein they *excelled*, and were thereby *dignified* and *honoured*; both whilst they *lived*, and also after their *death*. These are the *worthy persons*.

3. We will consider in what respect the *world* is *unworthy* of these *persons*. The *world* is *unworthy* of these *persons* in a threefold respect, according to a threefold unworthiness mentioned in Scripture.

1. *Indignitas dispositionis*, an unworthiness of *disposition*, either by privative undesert or positive *conempt*, as the *Jews*, Acts 13. 46. are said to be *unworthy* of eternal life, and the rich blessings of the Gospel;

for their *despising and contempt of it*. Thus though the believer, *like the Gospel*, comes with *fulnesse of blessing*, wheresoever he comes; being a blessing to the *family* where he dwells, as *Joseph to Potiphar*; to the *business* wherein he is employed, as *Jacob to Laban*; to the *nation* where he converses, and to whom he relates, as *Abraham to all the nations in the earth*; blessing them 1. with his *prayer*, as *Abraham blessed Abimelech*; 2. with his *presence*, as *Lot the city of Sodom*; 3. with his *example*, shining amongst them to their conversion, as the woman, 1 Pet. 3. 1, 2. yet these blessings the world *contemnes and despiseth, and persecutes the bringers of them*. And thus first the world is unworthy of the Saints.

2. *Indignitas proportionis*, there is an unworthinesse of proportion, by unmeetnesse and unsuitableness, as 1 Cor. 6. 2. are ye *unworthy to judge the smallest matters*? that is, *unfit, unable* for such a work; and 1 Cor. 11. 29. *ye eat and drink unworthily*, that is, *unsuitably, unsuitably*, otherwise then is agreeable to the pure fellowship with *Christ*, in such holy mysteries. So the *world* in *this* respect is unworthy of the Saints, altogether unfit, unsuitable. & indisposed to live and enjoy *society and fellowship* with them; *light and darknesse* being no more opposite, then the *Believer* to the *Infidel*, 2 Cor. 6. 14.

3. *Indignitas pratii*, there is an unworthinesse of *price and valuation*, as Rom. 8. 18. I account not the sufferings of this life *worthy* of the glory to be revealed, that is, not of *equall and proportionable value*, but of farre inferiour worth and virtue, so as they deserved not to be named, not to be *compared* together, in respect of their excellencies. And in *this* respect the *world* is not worthy of the Saints, that is, it is of farre inferiour price, virtue, and excellency: the righteous even in such a degree is more *excellent* then his neighbour.

Which interpretation of the words shall be further verified, in that observation, which as the result of the whole text, thus opened, I shall now propound.

The Doctrine propounded.

The Spirit of God setteth a farre higher *price*, and *valuation* upon the meanest *believer*, then the whole *world* besides; for of him the world is not worthy.

The observation being so diametrically opposite to the judgement, practise, and that good conceit which the *world* hath of its own *worth*, and so perfectly contrary to carnall reason, and its apprehension, will seem but a meer fiction and chimera, at first hear-say. & be accounted a strange paradox, impossible to be proved or maintained, (notwithstanding

standing the Lord hath set his hand to the truth of it in the Text, and also hath given plentiful testimony to it in other Scriptures.) I will therefore in the further prosecution of it, 1. *expound* my meaning in it; and 2. *demonstrate* it, both from the *testimony*, and the *practise* of God himself whose truth it is.

The meaning and sense of the Point is this: Take a man to whom God hath given but as much true *saving faith*, as a grain of *mustardseed*; and then strip him naked, or clothe him but in a sheep or goat-skin; turn him out of house and home, to lodge with wilde beasts in dennes and in caves of the earth; deprive him of money, food, and estate; leave him under all the miserie and torments that *Satan* and his *instruments* can afflict him withall: and then set by him an *unbelieving worldling*, clothed (with *Dives*) in purple, and all the bravery of the earth; put him in a palace as glorious as great *Babel* for his habitation; let his table be dayly furnished, for plenty of delicacies & attendants, as the great king *Abasuerus* his feast was, *Hester* 1. put a *world* of such men together, and I affirm that, what ever high conceit these men may have of themselves, and their own felicities, and how contemptible soever the Saints condition, in comparison of theirs, is reputed in this *world*; yet the Lord setteth a farre higher price and estimation of this *believer* at his *worst*, then of *all them* together at their *best*.

And this the Lord doth abundantly declare in Scripture, holding forth, **Confirmed**

1. The verity of it.
2. The equity of it.

The verity is manifest,

1. From the Lords expressions.

2. From the Lords actions relating thereunto.

The Lords expressions confirming the same are,

First those terms of *infamy*, and appellations of *contempt*, whereby in the Scripture he doth *brand* and *vilifie* the men of the world.

Secondly those *titles of honour*, and names of excellency whereby he doth advance and *magnifie* the *least* of those *little* ones, that believe in him.

For the *unbelievers* and *men of the world*, the Lord *brands* *Vilifying* *them* to their everlasting contempt, with these and the like appellations: as that they are the seed of the Serpent, slaves of Satan, children of wrath, *dogs*, *swine*, *vipers*, yea *devils*; and all these for this purpose, to declare how *unworthy* and *vile* they are, in the ac-

As to the verity.

1. By divine expressions.

count & estimation of God; namely, more vile then the basest of vermine which they tread upon: no creature in the world so contemptible as they are, except the *déuils*, who are *therefore* worse then unbelievers, because *they* made these *so bad* as they are; and upon the same account *unbelievers* are *worse* then the vilest of creatures, because *by their sinne* they have made the creatures *so miserable* as they are.

Magnifying the Saints.
Exod. 19.

1.
Jer. 31. 9.

Rom. 8.

27.

Malach. 8.

17.

But on the other side we find in Scripture the Lord intitling the meanest believer with terms of the highest *honour* and *reputation*, as calling them his Jewels, his peculiar treasure, his sonnes, his first-born, his heirs annexed with his Sonne Christ; purposely to represent *their dignity*, and *his estimation* of them.

Now let it be considered, that *all* these expressions and appellations, *wilifying the unbeliever*, and *magnifying the Saints*, were inspired by the Lord himself, and penned by his Secretaries, enrolled in his eternal word, published by his messengers; and all by his appointment, who as he is *greater* then the *greatest*, & *wiser* then the *wisest*, and *better* then the *best*, so he is too great, and too good, to *deny*, or *unsay*, what he hath spoken, or *not to maintain* the truth thereof against all gain-sayers.

Secondly, as the verity is thus manifest in the Lord his *expressions*, so also *by his actions*, wherein his high valuation of them is declared: in his actions relating unto

By divine actions.

In redemption

Temporall.

Psal. 126.

15.

1. Their redemption.

2. Their remuneration.

First, their redemption may be considered, first as temporall; secondly, as eternall.

First, their temporall redemption from temporall dangers. *O how precious in the sight of the Lord is the death of his Saints.* God so values their persons and liberties, that he will give all the materiall world, and the choicest of all the things and persons therein, for the purchase of them, witnesse the Prophet, Isaiah 43. 4. *Because thou wast precious in my sight, and honourable, I gave Egypt for thy ransome, and Ethiopia and Seba for thee:* which are the places where the greatest abundance of all the worlds riches, treasures and pearls were to be found. And lest we should conceive, that the Lord did *repent* of the price he had given for them, and would do so no more, the Lord *addes* more in the next verse, for saith the Lord, so do I value and prize thee still, that *I will give man also for thee, yea people (and that is great number) for thy life:* whereby it is most evident and plain that

that the Lord esteems one of his people at a higher price then all Egypt, Ethiopia and Seba, yea, then men or people; and as the late Comment glosseth upon that Text, God more esteemeth of *one* of his faithfull then a whole world of wicked ones: which is the very observation that I am proving unto you.

Secondly, the price and expence which the Lord was willing to lay out for their eternall redemption, doth more abundantly verifie this; for, saith the Apostle, 1 Pet. 1. 19. *Ye were not redeemed with silver or gold, but with the invaluable treasure of the blood of the Lord Jesus.* And the Lord doth not account them overbought, or dear at that rate; but professeth himself well pleased, and abundantly satisfied in the purchase: yea the Lord Jesus himself rejoyceth to give his blood for them, Isa. 53. whence it follows infallibly from the actions of God in their redemption, in laying out so great a price for their purchase, *That one believer in Gods estimation is of more worth then all the world besides.*

Eternall.

Matth. 3.
17.

Secondly, the Lord declareth his high valuation of the worth of the meanest believer, by the actions of his high and gracious remuneration of their worth, declaring thereby that they are not only more worthy then this world, but (in a Gospel sense) also worthy of the world to come: so saith our Saviour, Luke 20. 35. *They are accounted worthy of the world to come, and the resurrection of the dead.* yea, worthy of the kingdom of God, 2 Thes. 1. 5. yea, to be clothed with the most beautifull Robes of glory, Revel. 3. 4. *They shall walk with me, in white, for they are worthy.*

Actions of
divine re-
munera-
tion.

Seeing therefore we have it under Gods hand in the Text, and in other Scriptures he hath attested it, both by his expressions in vilifying the world, and magnifying the believer above them; as also in the actions of redemption, and remuneration of them; it remains a most certain and undoubted verity, *That the Spirit of God setteth a farre higher price and valuation upon the meanest believer, then the whole world besides.*

Secondly, as the Scriptures hold forth the verity, so also do they declare the equity of God in this vilifying the world, and magnifying the believer.

1. The equity of the Lord in this vilifying the world appears thus; because the world doth so much vilifie God, undervaluing him, not onely to the world, but preferring their sins before him, yea, having him (as the adulterer doth his wife for his harlot) in comparison of God.

Demon-
strated by
the equity
in respect
of the
world
1. Vilify-
ing God.

them,

them, James 4.3. *Ye adulterers and adulteresses, know ye not that the love of the world is enmity to God?* they deifie the world and vilifie God, whilest one makes his belly his God, Phil. 3. 19. another faith to the wedge of gold, *thou art my confidence*, Job 31.24. a third sacrificeth to his own net, Habac. 1. 16. and so deifieth himself.

Is it not therefore equall that God should undervalue the world, to the meanest of his Saints, that undervalue him to the worst of their finnes? *They that despise the Lord shall be despised*, 1 Sam. 2.30.

2 His people.

2. Do not the unbelieving world account his Saints the filth and scumme of the world, and all things in it, 1 Cor. 4. 13. rendring them the vilest people in the earth, as the Jews did Paul, Acts 22. 23. saying, *Away with them from the earth, it is not meet that such fellows should live?* do they not thus vilifie them for the Lord's sake, and the true worth that is in them? and therefore it is equall and just with God, to undervalue the whole world to the meanest of his Saints, for the evil that is in them that do thus vilifie his Saints for the good that is found in them? *what measure they mete is measured to them again*, Matth. 7.2.

In respect of the Saints. Magnifying God.

Again, it is equall with God to magnifie the meanest believer above the world, because the meanest believer magnifies God, and preferres the Lord above ten thousand worlds; *they esteeme all things in the world as drosse and dung in comparison of him*: were it not for such, God should have but little glorie in the world, be but little thought on, or esteemed: these are they alone that extoll his name and glory above others, and therefore he esteems all the world as drosse and dung in comparison of them, and values them above all others. *They that honour him shall be honoured*, 1 Sam. 2.30.

Their reall worth.

Lastly, the meanest Saint in the world is found to be of more true and reall worth, then all the world besides. I would not be mistaken in this, for I acknowledge that worth is a *soveraigne attribute of God*, and that *primarily* and *absolutely* it belongeth to him; but yet, *derivatively* and in *part* it is attributed to the Saints, who as the Apostle speaks, 2 Thess. 1. 11. (when they are called of God to the faith) are (thereby) made *worthy* of that calling, by *fulfilling them with all the good pleasure of his goodnesse, and the work of faith with power*; as if he had said, filled with all divine and humane worth, and all the worth of heaven and earth is communicated unto them, either by *imputation*, or *infusion*.

First,

First, all the *divine worth* and *merit* of heaven, I mean the *Imputed merits* and *worth* of our Lord Jesus is *imputed* to them: by which *John. 1. 16* *imputation* they are so interested into it, that they receive it fully grace for grace.

Secondly, all humane and spirituall worth is *imparted* to them, being filled with the holy Ghost, *Acts 4. 31. Filled with all the fruits of righteousness to the praise and glory of God, Phil. 1. 11. They are blessed with all spirituall blessings, Eph. 1. 3. enriched in all things, in all knowledge, wisdom, patience, humility, so that they are not destitute of any gift, 1 Cor. 1. 5, 7.*

These precious *imparted* graces make the believer (how mean soever in other respects) much more *worthy* then all the *world* that wants them. Christ by descending into Jordan, raised it above the bounds of a *corporall bath*, to have the *honour* to become a *spirituall laver*.

Pliny saith that dedication of any thing to sacred uses, *enhances* *Plin. Prae-* the price of it: and we all know that things *consecrated*, as beasts, or *fat. nat.* clothes, under the law, had *greater* worth and honour put upon them *bis*. *thereby*, then either *silver* or *gold* had that wanted it.

Every believer is a *chosen vessel*, and *consecrated* to God; *Paul* being *such* is better then all in the *ship* with him; and *Noah* better then all in the *Ark*, or in *all* the world besides; in as great degree, as the *richest diamond* doth excell in dignity *ten thousand pebbles*.

Unbelievers are not worth one farthing in Gods esteem, nay, they are worse then *nothing*, or a meer non-entity; for it had been *good* for them if they had not *been born*: take them at their best in all worldly excellencies and perfections, and if the Lord may set the price of all, he tells you they are *digni damnatione*, worth no more then damnation.

Now then, seeing they are so vile, and the meanest believer so worthy, by reason of *imputed* and *imparted* worth unto him; may not the Lord in *equity* and *justice*, preferre the meanest Saint before a world of them? there being a greater distance (in respect of worth and dignity) between the meanest and poorest believer in the world, and the *worldling*, (what confluence of *parts*, *honours*, and *other enjoyments* soever he enjoyeth) then there is between the most *glorified Saints* in heaven, and the *weakest believer* on earth: because the difference between the believer, is onely *graduall*; every believer in time will grow up to be such; but the difference between the former

mer is *essentiall*, and so they differ in nature and kinde.

All that now remains is the application and improvement of this truth upon our selves suitable to our present occasion; which that I may the better perform, I shall first apply it in relation to the person whose Funerall this day we desire to solemnize, and then to the rest of the auditory here met on this occasion.

1 Use. First, I shall apply it in relation to that person of eminent worth deceased; which that I may do, I shall premise as an introduction three things by way of inference.

1. If it be so that the meanest Saint is of *more worth* then all the world, thence it follows necessarily, that the *losse* of one of them, is a *greater losse*, and more to be lamented, then the losse of a *thousand* others, (how great soever they be in other respects.) If the daughters of *Israel* must weep for *Saul*, well may *David* say, *wo is me for thee, my brother Jonathan*; if there be cause to let fall a drop for the one, surely there is cause that *our eyes should gush forth in a flood for the other*.

2 Sam. 24.
26-

2. If this be one evidence that the Lord values his Saints, namely, that he honours them, and remembers their *faith* and other *graces* (to their praise) many *hundred yeares* after they are *dead*, and asleep in their graves; then surely it is a duty which we also owe to all Saints after they are dead, to speak good of their *names*, and to *perpetuate* the *memory* of their *worth* and *graces* in the *hearts* and *eares* of others that survive them. The anointing of *dead corps* preserves them from *putrefaction*: a good name is this *precious ointment*, where-with God hath *anointed* the corps *before us above others*, and doth therefore call us all forth, and *warrant* me especially, to bring *true* and *honourable* testimony of his worth this day.

3. If *God* so values the meanest Saints, how much more did he esteem this honourable person, whose *graces* made him (not onely more *worthy* then all unbelievers in the *world*, but also) more conspicuous and *eminent* then the greatest number of *true believers in the church*? whereof if any doubt, or hath hitherto been ignorant, he will now certainly be convinced and assured, if he shall please to remember with me,

1. His honourable birth.
2. His gracious life.
3. His blessed death.

But before I enter the relation of either of them, I have a double petition to present to the Auditory.

And

And my first addresse is to his *Right worshipfull*, mournfull, and lamenting *Lady*, with her *children*, who have called me to a work *so difficult*, and to farre above my power, as to delineate and represent the effigies and beauty of his life and conversation, *which, indeed, was in heaven, whilst he was here on earth.*

A petition
1. To his
Lady and
her chil-
dren.

This must be the work of some divine *Apelles*, and not *mine*; for how can the *Sun* be inlightned by a *starre*, or the *fountain* be watered by its own *stream*?

And therefore I humbly petition your worships to *expect* no such thing from *me*, as that I should give either *your selves* or the *Auditory* satisfaction, in describing either the greatnesse of *your losse*, or the excellency of his desert.

Alas, you your selves neither *do* nor *can* yet conceive or understand *your own losse*, much lesse the *want* which the *Church of God* will find of him many yeares hereafter.

And for the expression of his deservings, *whence is it*, that when *your selves* begin to remember and make mention of one or two of them, you presently stop and forbear to proceed, and after a *long pause* in the midst of your discourses, looking one upon another, *conclude* with sighs and sobs, and tears in all your eyes, but onely to signifie with these *gestures*, what you cannot utter with your words?

Tears, I confesse, are the best *Orations* at *Funeralls*, and speak much more effectually then any verball language can expresse; yet you having joyntly expressed what you can thereby, still confesse all of you come short in the proportion to his deserts: how think you then that 'tis possible for *me alone* to satisfie both *you* and the *whole Auditory also* by my words; especially considering that it is *one* property that belongs to things that deserve *admiration*, that they cannot be expressed?

All that I hope to effect herein, is to manifest by what I shall speak, that *I really intended his honour*, though I *actually* perform *no more* then he that undertook to represent the beams and body of the *Sun*, onely by making a *prick* or *dot* of gold with his pen, in a fair sheet of paper; or that *Limner*, who having undertaken to draw a most beautifull picture, finding his skill *insufficient*, cast a vail over the face of it, to cover his *own ignorance*, as well as the beauty of the piece.

My second petition is to the *rest* of the *Auditors*, the summe *2. To the* whereof is, that they would not receive the *testimony* I shall deliver *Auditory.* concerning him, as arising *onely* from the strength of mine *affection* to

his person, but rather from the conscience of *that duty*, which I owe to the *glory of God* and the good of his peoples souls *therein*: for although I must ever *acknowledge* him to have been the Lords great instrument of good to *me*, and all mine, and therefore do *desire* all of you that ever have received any *benefit* by my poor *labours* in this *place*, to joyne with me in thankfulness to the Lord for him, (as the chief instrument thereof;) yet rather then I would *speak one syllable* in this place, which I did not either *know* to be true, on *mine own knowledge*, or believe it *take so* from the testimony of *unquestionable witnesses of the same*, I would have *totally* stopped my mouth, and imposed an *absolute silence* thereon.

Only let me further *intreat you to consider*, that if the most of you, by some *dayes or houres* (occasionall) injoyment of his presence in his life time, *discerned so much worth in him*, that drew *so great a company* of the chiefest persons in the countrey to go so long a journey *before*, and to come *again* so farre now to honour his dead corps to the *grave*: then you may easily guesse, that *I*, who had the *happinesse* to be so near him, and to be *intimately* acquainted with him, and his *family* for *30 yeares* together, must needs have *more perfect understanding* and *approved experience* of his *faith*, *holinesse*, and *constant gracious temper*, then others could: and therefore what of a truth I know, and undoubtedly discerned in him, I dare not conceal; for *veritatem celare, est aurum sepelire*, to conceal truth is to bury gold, yea, the *gold of grace*, which is much more precious then the *gold of Opbir*; which being *truely* (though *sparingly*) discovered, will give us all cause to say of his *life and death*, as is reported of *Constantine*, *felix navitas, felicior vita, felicissima mors*, his birth was good, his life better, and his death most glorious of all.

Now for the honour of his *birth*, I place it not in the the *ancient lines of his pedigree*, or the *Antiquity* of the Family, the continued descent of *so many noble ancestors*. Although it be true that from his progenitours he was one of the *Top-branches* amongst our *Suffolke cedars*: and although I acknowledge to be *thus descended*, and better born then the *commonalty*, is a singular *blessing* of God to the persons upon whom it is conferred, as appears by the Lords own words to *David*, in 2 Sam. 7. 9. *I have made thee a name like the name of the great men of the earth*; yea, if they be gracious, *great men* are a *great blessing* to others also, as *Solomon's words* import, Eccles. 10. 17. *Blessed art thou, O land, when thy prince is the same of nobles* and

Near 200
persons
met his
corps al-
most 20
miles from
his house,
and many
thousands
attended
his Funerall.

Euseb. in
vita Con-
stant.
In his re-
lation to
his birth.

and not of an *upstart* Family: Yet this is no other blessing but what is common to the *worthlesse world*, as well as to the worthiest believer, and so it can have no *great excellencie* in it; all noble blood without grace being tainted: *Gain* was of the *elder house*, and *Abel* of the younger.

It is my purpose therefore to shew how the Lord honoured him in his birth, *more then any unbeliever*, which was by his *second birth*, whereby he received *soul-nobilitie*, and became *heir to the second estate* *no-Adam*, whose heirs are born not of the will of the flesh, nor of the will of man, but of God, *John 1. 13*. And this his *second birth* was eminently honourable and remarkable above others in *three particulars*.

1. In the time of his conversion.
2. In the matter of his humiliation.
3. In the foundation of his faith.

1. For the time of his conversion, it was when he was young; the Lord began to cast in the seed of regeneration when he was at school, the very time when others of his rank and quality give up themselves to the greatest degrees of *licentious wantonnesse*, and immoderate excesses; pretending that the *heat of nature*, and strength of the *lusts of youth*, are their discharges for the same: but at that very time did the Lord seale on him, who from that day, with *Abel*, did offer his *first-fruits* unto God. O how eminently and emphatically excellent it is for young Gentlemen to bear *Christ's yoke* in their youth, when the world haunts them, and nature prompts them, and *Satan* baits the flesh and blood of such men with most desireable things! O then to be crucified and mortified, is glorious, *Lam. 3. 27*.

2 The time of his conversion.

2. The matter of his humiliation was eminently remarkable; for whereas usually in the conversion of young men, the Lord humbles them, by charging upon their consciences some notorious *act of sinne*, it was otherwise with him; for *living more innocently* then (for the most part) young Gentlemen do, upon a time hearing that Text opened, *Plal. 51. 5. Behold I was born and conceived in sinne, &c.* where the greatness and odiousness of *originall sinne* was pressed; it pleased the Lord so deeply to affect his heart thereby, as that ever after it was a means to abate all high thoughts of himself through his whole life, and he was much more solidly and constantly broken for it, then for all the fruits of it, yea hereby much preserved from them: for as they that are once stung with scorpions, are ever after privileged from being

2 Occasion of his humiliation.

Plin. nat. hist. 1. 7.

ing *stung with wasps and hornets*; so he that is first deeply humbled for the root, *mother and nurse* of corruptions, shall seldome have cause after to be wounded with the *guilt of actuall transgressions*.

3 Founda-
tion of his
faith.

3. For the *foundation of his faith*, it was more remarkable then the rest; for whereas most men *ground their faith* upon that which can only be the *proof of it*, I mean the *evidences of their love to God*; and others (being better taught) upon the *discovery of the all-sufficiency of Christs merit, revealed in the Gospel*; and a third sort, upon the generall offer tendering Christ unto them: his faith was not only built *generally* upon the evidences of *Gods love to him*; but *particularly* upon the Gospel, as it is the *law of faith*, held forth unto him in that Text, John 3.22. *This is the command we have received from him, that we believe in the name of his Son*; whence the preacher urging that in the Gospel there was not only granted a liberty to believe in Christ, if we pleased, but a necessity imposed, that required us to believe whether we will or no; it pleased the Lord so to overpower his heart with the authority of the precept, that he *durst not refuse it*, but *submitted unto it*; and so his confidence was in pure obedience to God: which being the most evangelicall and sublime reception of Christ, namely, upon no other ground, but the Lord his authoritative will, was that which produced this *honourable second birth in him*, wherein his faith was more established, then most believers usually are all the *dayes of their lives*.

In relation
to his life.

Secondly, that his life was as *gracious* as his birth was remarkable, you will certainly conclude, if you compare the most *exact descriptions of a gracious life*, mentioned in the Scripture, with his *practise after his conversion*.

Whether you define a gracious life in *Dauids words*, Psal. 119.1. *Blessed are they that are undefiled in their way*, &c. or in the *practise of Zacharias*, Luc. 1.74. *Serving God in holinesse and righteousness all the dayes of our lives*: or with *Paul*, Acts 24.16. *living alwayes with a clear conscience both toward God and man*: you shall find his life a *copie or counterpane* of them all.

In duties
of piety.

As first, for duties of piety to God, whether you instance in secret or publick exercises of Religion; he did so earnestly *devote himself unto them*, that for my part (amongst persons of his quality) I think he hath left very few *superiours* therein behind him, if *any equalls*.

I remember I have read it related, to the everlasting praise of *the Lord Harrington*, so famous for piety, that it was his course to pray *twise* every day in secret, *twise* with some choice friends and servants, besides his Family duties.

But I am assured by those that seriously observed *this gracious Knight*, that it was his practise to humble his soul before the Lord in secret *thrice every day*, and sometimes oftener, if he could gain opportunity; beside Family duties, and other dayes of *extraordinary humiliation*, which he greedily laid hold on, when occasion was offered.

This I can testify *from mine own experience*, that for many yeares together, when I was first acquainted with him, I seldome visited him, or he me, but if any convenient place could be found, *we might not part except we had prayed together*.

Nor was he more frequent in *secret prayer*, then constant in *secret reading the Scriptures*; but never without prayer before and after, for the blessing of the Lord thereon: afterward he read *other* choice Authors, of which he had store; but of late he took singular delight in reading Mr. *Baxter* his Treatise of the Saints everlasting rest, and preparation thereunto; which (since his death) I perceive was nothing else but the *gracious event of divine providence*, sending it as a guide to bring him more *speedily and directly* to the possession of that rest.

For the sanctification of the Sabbath, so was it his delight, that for the most part, he arose *the first in the family that day*, and then would call his children and others up, that they might have time to prepare themselves for a more *reverent attendance* upon the Lord in his *publick ordinances*; and for himself, he ordinarily spent much time upon his own heart every Sabbath morning, *before he came to the congregation*.

And for his *estimation* of, and constant attendance upon the ministration of the word publicly dispensed, *it was so eminent and reverent*, that I verily believe, whoever in the congregation have been loofers by his death, *we of the ministry have the greatest losse*: if the hearers put on *blacks*, the preachers have cause to mourn in *sack-cloth*; for the godly ministers had not a more *faithfull and cordiall friend*, and well-wisher of his quality in the land: none so earnestly and frequently prayed for them, none so highly prized their calling and labours as he did; he was fully of his mind, who openly professed, *he had rather fall with the Ministry of England, then stand in greatest power with their enemies*.

When some talked of *mortall bloody times*, and dark black dayes coming.

1 Private.

2 Publick.

Ministry of the word.

coming upon us : he replied, *that those would be dark black dayes indeed, when the lightes of the ministry were extinguished*, then the shortest life would be accounted the best. This made him to exceeding cautelous and serious, when any place belonging to his presentation was vacant, that he would spend many dayes in fasting and prayer to be directed therein : professing many times solemnly unto me, *that his spirit did more tremble to set his hand and seal to a Presentation, then to any other writing or deed whatsoever ;* lest (said he) I should thereby bring the losse of the peoples souls to be required of me or my posterity, through my negligence therein. And therefore when by *all his own care, and advice of friends*, such an one could not be procured, that for his sufficiency and abilities could give his own conscience satisfaction, then he left it wholly to the better sort of the people in that place, *to choose their own Minister and Pastour.*

In his personall attendance upon the word taught; what the Apostle James requires in a blessed beater, was his punctuall practice, for *he was swift to hear ;* he could never satisfie his own conscience, if he were not present to joyn with the congregation *before there was one word spoken, or one petition sent up to the Lord :* his constancy in this course is notoriously known to you all.

After the congregation was dismissed, the first thing which he did usually, after he came within his own doors, was *immediately to betake himself to his closet, to begge a blessed dew from heaven, to water the seed sown in his heart that day.*

Sacrament

And *he that exceeded others* in his diligence and reverence in other duties of piety, *did exceed himself* in his conscientious preparation unto, and *fruitfull improvement of the Lords Supper :* for the most part he would spend a fortnight, never lesse then a week before the Sacrament, in his closet, *in reading, praying, and examination of his spirituall estate,* with other duties of preparation tending thereunto; and what he practised himself in this kind, he constantly called upon others under him to do the like.

Duties to man,

Neither did this his singular piety *in the things of God,* make him (as it is in very many others) the more remisse or regardlesse in the performance of the duties of equity, or charity, in his deportment to men; but on the other side rendred him much more *exact and accurate* in them all : for consider him in his carriage towards others in *their severall relations* to him, and you shall have cause to conclude his life as gracious in performing the duties of righteousness unto *all his relations,*

lations; as it was in the exercise of holinesse, and the worship of God, and all acts of immediate communion with God.

Consider him as *pater-familias*, the governour and master of a family, and it may be truly affirmed of him (whilest he was a house-keeper) which the prophet David professeth of himself, *Psal. 101. 5, 6.* *That he walked in his integrity in the midst of his house: he permitted no known profane person to stand before him, or wait upon him; but his eyes were ever fixed upon those that were faithfull in the land, that they might serve him.* He had at one time tenor more such servants of that eminency for piety and sincerity, that I never yet saw their like at one time, in any family in the nation; whose obedience joyned to their governours care, produced so rare an effect, that truly they made his house a *spirituall church and temple*, wherein were dayly offered up the spirituall sacrifices of reading the Word, and prayer, *morning and evening*, of singing Psalmes constantly after every meal, before any servant did rise from the table: the chiefest of them did usually, after every Sermon they heard, call the rest into (that place of most disorder in other houses) the Buttery, and there repeated the Sermon unto them, before they were called to the repetition of it in their masters presence.

In the relation of *an husband*, he seemed to me to imitate the practice of the Lord Jesus to his church, in his conjugall love, protection, and full contentation and delight in her, untill he became a pattern and mirror of matrimoniall faithfulnessse and sweetnessse: and as it was said by one of the Rabbins concerning *Meithusalah's wife*, that she had nine husbands in one, for age and yeares; so I may say of his Lady, she had nine husbands in him alone, for his amiable carriage and graces.

What manner of parent he was, let his children themselves, in their hearts, lives, and filiall deportments, declare; or do you receive the relation from me, as I have heard it from them: namely, that he performed not onely the part of an earthly father, in the manifestation of all paternall bowels, and tender affection to their bodies; but also executed the office of an heavenly father to their souls, by a continuall industry, and serious study for their education in the most exact and strict way of pure and paternall Religion: witnessse his dayly droppings in of most spirituall counsels, and gracious instructions; the grand scope and end whereof was, to stirre up and incite them to a strict watchfulnessse over themselves, and a close walking with God; and

D

many

many times (after the giving of such directions unto them severally) he would take them into his closet, and there pray over them, and for them.

If at any time they had offended him, *so singular was his moderation and wisdom* toward them, that he would never reprove them, much lesse correct them in his displeasure, but still waited the most convenient time, untill which time they seldome discerned that he was angry by any other effect *but his silence.* And on the other side, he was so ready to encourage them in any acts of well-doing, that usually all his extraordinary respects and favours to them, were dispensed *rather as rewards of their duty, than the fruits of his bounty;* still professing *before them* (as he hath many times of late to me, upon our conference concerning the extraordinary blessings of God upon them in their travells abroad and returns home again) *that he took infinite more content in beholding one grain of grace, and evidence of true regeneration in his children, then if their estates and gains abroad had been multiplied an hundred fold,* if withall they had returned profane, or no more then merely civilized, without the power of godlinesse.

Pater patrie.

Again, consider him as a publick person, as he was *pater patrie*, a father of his country: which name he did deserve, as well as *Cur-tius*, *Claudianus*, or the *Decii*: for although he did not in every particular what is said of them, *devoverunt se pro toto terrarum orbe*, they did devote themselves for the defence of the whole earth; yet for his country, and the defence of the just liberties thereof, he did not refuse voluntarily to expose himself to a gulph of hazard and sufferings: witnesse his suffering under the imposition of ship-money, coat and conduct-money, and the loan; for refusing whereof he was long time imprisoned in the gate-house, and afterward confined for a long time in Lincoln-shire, above six score miles from the place of his own usuall abode.

Parliament.

Witnesse also his fidelity and integrity in the discharge of that greatest trust of all, I mean his service to his country as *Knight of the shire, and member of the Parliament*; unto which place he was constantly chosen on every occasion; not that he had a patent for the place, as some of his enemies (in respect of his constant election thereunto, & out of envy at the peoples honouring him) did cast out; but out of the experience and confidence they had of his resolution, and care to discharge the trust that was committed unto him: whereby it came

to

to passe, that no sooner was one to be chosen, who should be intrusted with the power over the *lives and estates* of his countrey, but presently *the thoughts, eyes, & resolutions* of all men, were fixed upon him, and all cried for a *Barnardiston, a Barnardiston*. Which trust he received upon him, *not out of any popular ambition*, to advance his own greatnesse; nor out of any self-end, to raise his own estate by exhausting the publick treasury, or to enrich himself by other mens ruine; *nor out of loslie arrogancie*, that he might domineer and trample upon his neighbours in the countrey, under pretence of *the priviledge of a Parliament man*; much lesse to abuse that place to an impunity, and sheltering of himself in riot, *excesse, pride, and lasciviousnesse*: but out of a mind and conscience devoted to the service of *the church and common-wealth* therein; beyond which neither *fear, favour, or flattery*, could draw him to *act, or vote* at all, absolutely refusing to be defiled with *the Kings portion, Absaloms sacrifices, or Achitophels policies or treacheries*.

2. As all these *graces, and their exercises in his gracious life*, had *Personal* their *tabernacle in the Sun*, were open and manifest in his course to- *graces*. wards others; so also his *personall virtues and perfections*, which, as so many rich *jewells and mineralls in the earth*, lay couched in his heart (as the *cabinet of their habirs*) could not in respect of their noble actings, be *so much hid*, but that *like the beams of the Sun from under a cloud*, they brake forth and did shine out with *so great splendour and lustre*, that the *blindest eye* could not but discover them: as to give you an account of *one or two*.

1. The *graciouslynesse of his speech*, so free from the least *unsavourinessse, boasting or passion*, that, on the other side, nothing but *love, sweetness, and modesty*, as so many pure streams, flowed from the pure fountain of his heart, *still ministring grace to the hearers*; so farre from the least appearance of *lightnesse or excessive mirth*, that in *thirty years together* none ever heard one syllable tending to any wanton expression, that might offend the chafteft mind or ear, to be breathed out of his mouth; but as the *Poet* affirmed, *vernus efflat ab ore rosas*, his tongue *dropped honey*, and his *breath* was as sweet and favoury as in the spring.

2. Unto this I may adde the *gravity and reverend awfulnesse of his presence*, especially in execution of Justice: of which I may say, as it was of *Basilis countenance*, whilest he was performing holy exercises, *Greg. orat. de laude* namely, that *so much divine majesty and lustre appeared therein, that Basilii.*

it made the Emperour Valens tremble to behold it. And in like manner his severe deportment was so effectuell, that it banished from his presence all thoe scurrilous and sordid gestures and practices, which the impudency of too many of his quality fear not to act in the sight of God and their betters.

3. Lastly, there was in him a blessed conjunction of those things that rarely meet in any other, I mean both an admirable facility & easinesse to be intreated, with a great yieldingnesse of spirit, even to inferiours, when any good might be done thereby; and yet also a strong resolute unmovablenesse and stedfastnesse of mind, in opposing all evil in whomsoever, superiour or other, in the cause of the Lord: so that he was truly that which is reported of *Athanasius, Magnes & Adamas*; a loadstone for his sweetnesse in drawing on good, an adamant for his courage and stoutnesse in suppressing evil. In regard of the former, I may say as it is said of *Titus*, he was *delicia humani generis*, the delights of mankind; and in respect of the latter, he was *Nathaniel*, a true Israelite without guile.

Nathaniel.

Melchior
Ad. in vi-
sa chem.

The observation of these things in him, rendred him (not onely to me, but) to all that were intimately conversant with him (like *Chemnitzius*) *caput Veneris, & gloria Christianorum*, the beauty of grace, and the glory of Christianity; which, as so many precious jewells, adorned him, and presented him gracious and honourable to all men whilest he lived, and being dead, (as so many redolent flowers stuck upon his herse) give such a pleasant and odoriferous savour in the nostrill of all spectatours, that the memory of them shall ever remain in the hearts and mouths of all future generations, who shall understand thereby how the Lord was pleased to honour him, first with a spirituall birth, and after with a gracious life, and last of all with a most blessed death, which now in the next place falls under our consideration.

And surely if their death be blessed that die in the Lord, and rest from their labours, their works following them, Revel. 14. if it be a blessed death to depart in peace with *Simeon*, Luc. 2. our eyes beholding the salvation by Christ: if it be a blessed death to die as *Paul* did, Phil. 4. having finished our course, and kept the faith; or with *Jacob*, blessing our children in the arms of our dearest *Joseph*: then the consideration of the particulars following, which attended his death, will manifest to all that his death was as blessed as his life was gracious, or his birth honourable.

The.

The first whereof was *his carefull preparation thereunto*, for the space of two years before, when he made *his last will and testament*, and writ it with his own hand, upon this very ground (as he there expresses it) that after he had *so set his house in order*, he might have nothing in the world to look after, or look upon, but *his blessed Saviour, and Salvation by him*. In which last Testament of his, he expresseth so much assurance and confidence of the Lords everlasting grace and love unto him, as if at the same time, with Simeon, he had embraced the Lord Jesus in his arms.

His death
blessed.

In the disposall of the severall portions to his posterity, he doth with all annex and twist in so many heavenly counsels, and precious instructions, tending to their everlasting inheritance, that it rather resembled our Saviours Testament, conveying the legacies of the covenant of grace, or a heavenly Sermon, then any political instrument to dispense onely earthly possessions.

A second observable thing in his death was, his gracious welcome of the messenger of it. As soon as ever there appeared on his side a small swelling, in which none but himself conceived any danger, he taking me to walk with him, presently fell into discourse of the worth and immortality of the soul, of the manner of its subsistence and actings when it was separated, of the joyes of the other world, and the vanity and emptinesse of all things in this, as the things most suitable to his present condition: and herewith he was so deeply and spiritually affected, that at our parting he expressed himself in this manner unto me;

Gracious
courage in
sickness.

Sir, I now much wouder that any man that fully believes these things to be realities, and not mere notions (being in my condition) should be unwilling to die: for my own part, I will not be so flattered with any carnall content, as to be desirous to live longer in this world, where there is little hope left, that the Lord hath any more work or service for me to do, except it be to suffer for keeping a good conscience, in witnessing against the apostasies and impieties of the times: and therefore now it is a great favour of God to be sent for speedily.

Which passage I note, because it was one of the last I had with him before his removall to London; and also because I have certain intelligence, he made the same profession to others, after he came under the Physicians hands.

Where another thing is remarkable; for his pains and infirmities growing so fast upon him, that he was thereby debarred the benefit of publick ordinances,

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He

He one Sabbath morning observing the persons in the Family where he lodged, preparing themselves to joyn with the congregation of that place, *fell into a great passion of sorrow, and wept very sore, and with David, poured out his very heart*, because he had gone with the multitude, and led them to the house of God, but now was necessitated to want the benefit of that which his soul so much thirsted for.

Hereupon he gave himself so much the more earnestly to the exercise of secret reading the Scripture, meditation and prayer, so long as his strength would hold out: *but one wave followed another so fast*, that he was disabled thereby to be so frequent and constant in those secret duties of communion with the Lord, as he desired: for which he made many complaints to his sonnes, and others, as they came about him.

The week before he died, he was perswaded in respect of the extremity of his pain, once or twice to go to bed before Family prayer: but the night following being again perswaded to it, he told them he would not be intreated to do so any more; for he said, *he was sure that he slept the worse those two nights for the want of it*; spiritually using that proverb, *where is no let*.

The day before his death, his children being about him, as *Jacobs* were, he blessed them all with his prayers for them, and gave these his last counsels unto them:

First, he admonished them to *take heed of worldlinesse and vain-glory*; shewing what a vast difference there was between a gracious humble man, and a proud gracelesse man, both in the estimation of God and man.

Secondly, perswaded them to *live in love and unity together*, yet so as they should ever count it their duty to watch over one another, and never be afraid to tell one another of their faults lovingly, and not to be *mealy-mouthed*, as his expression was.

Thirdly, that they should *take heed of timorousnesse, and shrinking from the truth*, by reason of the oppositions of the times against the Scripture-power of godlinesse, shewing the danger of complying with man against God.

Fourthly, he *commended them unto the word of Gods grace, and the word of grace unto them*, requiring them to be constant in reading the Scriptures, and to joyn prayer thereto for a blessing before and after.

After these counsels, one of his sonnes (*telling him how much he hoped*

hoped the words of a dying parent would be regarded by them) desired him to deal impartially with each of them, and discover unto them what evils he had noted each of them most prone unto, and what duties he had observed any of them most negligent in. Which he did with so much plainnesse, that one of his brothers standing by, desired him to use the same fidelity to him: which he did accordingly. *A piece of affection rarely found expressed with wisdom.*

All that I shall therefore now adde further, is nothing else *but* *Peaceable and joyfull* the signification of that abundant ravishing peace and joy that he departed withall; wherewith his heart was so filled that he could not departure. hide it, but declared it to all that inquired after it at severall times.

First, to his second sonne, who observing him to grow faint, did desire him to be chearfull: to whom he answered, *Sonne, I thank the Lord I am so chearfull in my heart; that I could laugh whilst my sides ake.*

Then to his brother then present, and inquiring how he found himself, he answered to the same effect, saying, *O brother, blessed be God, I have abundance of ravishing joy within me.*

The same answer he gave to his eldest sonne, who being called unto his father, and inquiring how it was with him, his father fell into an earnest prayer, *That the Lord would be pleased to give him a happy deliverance out of this world, and a glorious meeting with his Saviour.* Which prayers of his the Lord so graciously answered, that as long as he had any use of speech, he acknowledged the sense of this inward joy; and after these words were uttered *I have peace within, I have peace within,* he spake no more, but lying for a while as it were in a slumber, at last he opened his eyes again, and *lifting up his hands to heaven, fell asleep in the Lord.* Whereby it is manifest that his departure out of this life was as comfortable, as his entrance into it was honourable, or his abode in it gracious and acceptable both to God and all his people.

If any shall (as some of you may) object against this relation as partiall, saying, *I have onely held out the flowers, but hid the weeds;* declared all his graces, and concealed his vices; I shall return a three-fold answer thereunto.

First, it is not true to affirm that I have mentioned all his graces; for I have omitted divers, wherein he was as eminent as in any I have named. I might instance in his charity to the poor, wherein I have been altogether silent; because the backs and bellies of so many, whom he

he *annually* clothed, & who for so long a time have been refreshed by him, will proclaim it aloud to your eyes and ears. Yea, so farre was his heart drawn out in this kinde *to the relief of the poor*, that it hath extended his hand by his *last testament*, as farre as *the poor in new England*, unto whom he hath given a *very considerable summe*, for the relief of their miseries and necessities.

Secondly, if I had mentioned *all his graces*, and concealed his *vi-ces*, yet my *text*, yea, & also *the whole chapter* is both my *pattern* and *warrant* therein; for throughout the chapter, *the faith and graces of the Saints* are by the Spirit of God recorded to their praise, without mentioning *any of their infirmities*.

Thirdly, but *in the third place*, although I must acknowledge he was a man, and so *weak* and *imperfect* in every grace, yea a *sinfull man*, and so *subject to like passions and temptations* that other men are: yet so free and pure was his life from any scandalous sinne, or any other actuall evil course, that for thirty yeares together I remember *not he was soiled with any spot which might give occasion to any to suspect his eminent integrity and sincerity*, but his heart was yet upright before God; a thing very rare in the world.

And now the application of the doctrine, in relation to the dead, being finished, it remains that I next improve it upon the present Auditory: and therein I shall direct my speech

1. To his Lady, children and posterity.
2. To the rest of the Gentry, and those of chief quality present.

lives.

To his re-
lation.
Comfort.

First, to his right worshipfull Lady and posterity; this truth of *the Lords valuation of the meanest Saint above the whole world*, speaks you a world of comfort in the depth of your present sorrow; nay, it expells all sorrow from your mourning hearts, and tears from your eyes: for how can ye grieve and mourne without hope for him *whom the Lord values above the world*? he who mourns with this hope, mourns with comfort, yea with more comfort then this world contains.

I know where hearts have been knit together, they cannot be rent asunder without pain. I find no fault with *naturall affection*; Christ wept for *Lazarus*, *David* for *Jonathan*: yet tears (as one saith wittily) should drop like precious water out of a limbeck, not run like common water in a river: *let nature have its course*, when Religion hath set bounds to it.

When news was brought to *Xenophon* (as he was offering sacrifice) of his sonnes death, *he put off his crown from his head and wept*; but

Val. Max.
lib. 5. c. 10.

but after he understood how valiantly he died, and worthy of such a father, *he put on his crown again, and finished his begun sacrifice.* Upon the first notice of your fathers death, you *might put off your joy, and melt in tears;* but now you have heard how graciously he lived, how blessedly he died, take comfort to your souls, and offer sacrifices with joy and thanksgiving. *Bona mors qua vitam non perimit, sed adimit restituendam.* The consideration of the losse of friends cuts us, *August. Ser. 35. de Divers.* but our hope of receiving them again healeth us: the Egyptians mourned 70 dayes for Jacob, and Joseph his son mourned but 7. Gen. 50.3. the reason, they mourned without hope, but Joseph believed his fathers present glory and future resurrection, and this gave him comfort.

The same glory he now enjoyes with Jacob, who whilest he was alive, lived in near neighbourhood to God; *his conversation was in heaven,* and now his soul is there also, *where it dwells in God, and God in it.* Why should you mourn for his joy, and wear blacks when he is clothed in white robes of glory? he is singing there, whilest we are weeping here; *he is triumphing whilest we are sighing.* If you weep with those that weep on earth, rejoyce also with him that rejoyces in heaven.

I have also a word of exhortation from this truth to you of his nearest relation; you have heard it proved that *the Lord setteth a higher price upon the meanest believer then all the world besides;* you have the experience of it in the Lord his honouring your father in his life and death; and I believe you esteem it none of your least honours, that you are descended from so honourable a root, and that upon very good ground, *for to be heirs of so many promises and prayers,* which he put up to the Lord for you, *is an invaluable treasure and portion.* Exhortation.

Moses, when it was put to his choice, whether he would deny his Hebrew pedigree, and be reputed an Egyptian, *even the son of Pharaoh's daughter,* and thereby have hopes of a kingdome, or on the other side, lose all the riches of Egypt, by declaring himself of the posterity of Abraham; saw cause enough to make choice of the latter rather then the former: in like manner I am perswaded you see more ground to glory that you are descended from your fathers loins (*who was so gracious*) then if you had been born heirs to the greatest Potentate of the earth, if he were gracelesse.

○ therefore that now it might be your great care to see that your beha-

behaviour in the world may be worthy of so good a father. Beware you do not degenerate from his practise or principles; but let your conversation to God and man be such, that you may be a crown to his head, that was so great a glory to yours. *Robora parentum referunt liberis*: as sickly children argue the parents weaknesse; so a gracious posterity like pure streams, demonstrate the purity of the fountain from whence they are derived.

Childrens grace and piety is not onely a comfort to parents whilest they live, but also a glory unto them when they are dead: so was *Eliakim*, of whom you may read, *Isa. 22. 22.* where the Spirit of God affirms that he was a throne of glory to his fathers house. I saw a letter which one of you (since your fathers death) wrote from London to your brother in the country, wherein was this expression, viz. that he ballancing his fathers gain and glory which now he enjoyed in heaven, against the greatness of his own losse by his death on earth, he professed, that if he might have him alive again with a wish, he durst not desire it. I liked the expression exceeding well, because it preferred his fathers glory above his own content. And therefore as you rejoyce in the increase of your fathers glory in heaven, so labour the augmentation of it in earth, in being with *Eliakim*, a throne of glory to your fathers house.

Which you shall effect if (with the *Rechabites*) you shall strictly and punctually observe and follow all his holy commands and blessed examples, after his departure: in so doing both the Lord himself, and all his people shall do to you, as the Lord *Isaiah 22.* promiseth they should do to *Eliakim*, viz. hang the glory of his fathers house upon him.

Abraham was a good father, and the Jews did much glory in him; but *Abraham* could not glory in the Jews as his children, because they did not the works of *Abraham* their father. In like manner you had an honourable father, and you justly glory in him; O let him also have cause to glory in you, whilest the world may take notice, that you both walk in the steps of his faith, and do also his works. Let me therefore exhort every one that hath any of his blood in his veins, and beareth his name before the world, that you would become his representatives in the world; that he being dead in his own body, yet he may live and walk in you: Collect the jewells of his graces, set them in rows on the breast-plate of your heart, and so carry his image about the world in your lives, that all spectators that knew your father,

ther, when they behold your conformity to him, may say, Surely *this is that renowned Sir Nathaniel Barnardiston*, or one very like him.

All this I speak unto you in this day of the sad obsequies of your father, that I may ingage you all, who are the *branches of this noble vine*, to become fruitfull boughs, loaden with such clusters, the fruit whereof may glad the heart of God and man.

And for that end I commend unto you (next after the reading of the Bible) above all other books, the reading and remembrance of *the history of your fathers life and graces*; the volume of his counsels and directions written in your hearts: use all diligence in the daily observation of the solid principles, and divine rules, legible in his example and practise.

Boleslaw the fourth King of *Poland* used to hang his fathers picture in a plate of gold about his neck; and when he was to speak or act any thing of importance, did usually pull it out, view, and kisse it, wishing he might *do nothing unworthy of his name*. The like do you in bearing his name for a remembrance before the world, untill the reflection of his perfections, (*as so many rich diamonds*, casting forth their beauty upon your actions) cause you to answer those great expectations of piety and sincerity, which your birth, education, and profession, have raised in the hearts and minds of all spectators.

Conceive, I beseech you, that every one that looks upon you, doth speak unto you as the people of *Rome* used to speak at the creation of their Consuls, *præsta nomen tuum*, make good your name.

By this course you shall in some measure make up the countreys great losse in the death of your father, and make way for your friends to comfort those sorrowfull hearts that mourn for his death. As *Ambrose* in his Funerall oration for *Theodosius*, thus cheered up his mourning subjects; *my friends (said he) let this comfort you in the death of Theodosius the father, because he lives in his son Honorius*; so I may say, Let this comfort thee, O *Suffolk*, in the losse of this worthy Patriot, that his graces yet survive in his sonne.

Nay, if you shall severally and jointly second your fathers piety, integrity and zeal, for the cause of God and your countrey, I may then adde that consolation to your lamenting neighbours, which *Eusebius* reports of *Constantines* children, after their fathers departure; they lived so holily, that the people said *they had now many Constantines for one before, they had Constantine multiplied*: so we also hereby may say we have many *Sir Nathaniels* for one, or *Sir Na-*

thaniel multiplied and enlarged, whilest his children that inherit his lands and estate, do also succeed him in his virtues and graces; who account it the highest honour of their family, that Religion be continued in a succession and multiplication therein. And truly (Gentlemen) if it was esteemed the great honour of the Family of the Curii in Rome, that there arose out from that stock three excellent Oratours, one succeeding the other; what height of excellency must it needs be thought, that the power of Religion and holinesse is made successive in your stock from generation to generation?

Eliaz.
lib. 3.

2 Use to
Gentle-
men.

The next application is to those in the Auditory whom the Lord by his providence hath raised by their birth, breeding and education, estate, parts, or offices above the rest: Gentlemen (I mean) that account themselves, and are also accounted by others of an higher ranck and quality then others: whose presence here is occasioned by their respect and estimation of this noble Knight, now to be interred.

To you I have a word of instruction from the doctrine already proved, which I am not willing to omit, because I see the greatest prophet that was born of woman, John the Baptist, when he perceived such Auditors come unto him, which were not usually before him, took then occasion to apply himself unto them, Matth. 3. His practise shall be my warrant and encouragement to adresse my speech unto you at this time.

Gentlemen, I would instruct and direct you how you may be good as well as great, and become honourable before God hereafter, as you are before men already; and the onely way is this, to adde the nobility of grace to the nobility of nature: for seeing the meanest believer is of more reputation with God then all the world besides, it doth follow, that the way to true honour is to become a true believer.

By faith the elders obtained a good report: not onely a crown of glory after their death; but estimation and honour from God whilest they lived, as is manifest in the whole chapter before my Text. Faith makes the meanest believer of more worth then an Emperour. Jacob a plain man, by faith became a Prince; yes, a Prince with God. Deo servire est regnare, to serve God is to be a King.

You therefore that would be esteemed worthy & precious, must become gracious. Oh how excellent & precious doth godlinesse make those men in the eyes of the Lord, whom birth and estate have made honourable in the estimation of men! Religion doth ennoble their spirits, and advance their minds unto the heavens: & as a precious Jewell set in gold

gold makes that much more conspicuous which was beautifull before; *so holinesse addes to the splendour of birth and estate, the enameling of grace and glorie.* Be therefore humbly intreated to crowne the eminency of your birth and fortunes, with the glory of spirituall excellencies.

I am the more earnest and serious at this time, because the present pattern before you shewes it *possible* and *feasible* for you: and, oh! that his death might cause you to imitate him, whose life was a light to guide you in the way. I know that many *Gentlemen think* that a *strict and holy life* is onely for such as have little to do., or to take to in the world. *He onely is to live by faith that hath nothing else to live on:* but for those who are born to great things in the world, it is too low for them to *stoop to Christs yoke.*

Nay some of them (who are *not ashamed* of their oaths, blasphemies, beastly uncleannels, swinish excesses, *but glorie in them,* yet) account sanctification of Sabbath, hearing the Word, constancie in prayer, *to be their disgrace;* and esteeme it a disparagement to their credit to be accounted *godly and religious;* and therefore *purposely* act that which they know is *profane and impiom,* lest they should be esteemed *holy or conscientious.* Thus *Augustine* in his *Confessions lib. 2. cap. 19.* *pudebat me non fuisse impudentem, &c.* I was ashamed of my modesty, and blushed that I was not past blushing. And *Salvian* even with teares complains of the Gentlemen of his time, Oh! faith he, such contempt and disgrace is put upon religion, *ut cogantur esse mali, ne videantur viles,* they are compelled to be evil, least they should be esteemed base for religions sake. I wish that *this sin of contempt and scorn put upon religion, had been buried in Salvians dayes;* but are there not very many still of these great ones, that think that their attendance upon the *Lord Jesus* in his Ordinances, is a condescension of their greatness, and abstain from religious performances merely in point of honour, as too low a service for their *Lordships, Ladyships and VVorships?* The *CENTURION* thought his house too meane and unworthy to receive *Christ* into it; but these men think *Christs* house too meane and unworthy to receive them.

Doe any of the rulers believe? do the Knights, Esquires and Gentlemen follow the Lord Jesus? and why do they not? oh! it is not for their place, credit, reputation so to do. Oh! *accursed pride and hellish loftiness!* is it the highest honour of the glorified Angels to be *Christ* his servants, and ministring spirits to attend his members? and is it the

highest glory of the Trinitie to be accounted *holy, gracious, pure, abundant in goodness*? and shall sinfull dust and ashes, because of a little precedency in birth, or estate, account holiness, purity, goodness, their dishonour and disparagement?

It was the saying of *Ignatius, antiquitas mea, nobilitas mea solus Christus*, Christ is my only nobilitie, and antiquitie: but these say, *my nobility and antiquity is mine onely Christ*: and therefore think the only way to cast down themselves, is to exalt Christ; whereas you may thoroughly be convinced by the truth proved unto you, that the only way to exalt your selves is to exalt Christ above your selves, who raiseth the meanest of his saints to a greater worth then all the world besides.

You see, Gentlemen, that neither the Lord Jesus, nor his servants do envie your honour, or greatness, much lesse disparage it; but rather desire the advancement of it, in the true way of preferment to glory, *without which it had been better for you* to have been born and brought up in a cave, or den, and layn all your lives under a hedge, and begged your bread from dore to dore, then to have lived in your Palaces, and been fed at your fullest tables: for

Motives.

1. All your births and high estates (at the best) are no better things then the Lord bestowes on his greatest enemies, and if not accompanied with grace and improved for God, they are *greatest miseries*. For these expose you to more temptations then poorer men: as our Saviour Mat. 19. and the Apostle 1 Tim. 6. affirmeth, they are nothing else then fuel to feed your lusts, and provocations to a more *impudent and uncontrouleable* course of sins. Who would boast in such a garment, which how rich and pompous soever it appears without, yet within fills the body with a dayly brood of nastie sores, and crawling vermin? Such are most mens estates.

2. The *higher* your places are, the more *notorious and conspicuous* are your vices. Great mens offences are no more hid then *the spots in the Moon*, or a sore in the *face*, which is a greater deformitie, then a wound or sore in another part of the body. *Nazianz. erat. 1 de fug.* saith that *nobilis improbitas non tam effugere non potest, nisi multum antecellit*, a great man shall never avoid the brand of Impietie, except he much excell in sanctitie. Oh how deformed then are they in the sight of God, who improve their power to a vicious infecting of themselves, and those that converse with them!

3. Consider that of our Saviour, *Luc. 12. 48. where God gives much,*

much, hee looks for much againe: the more your talents, the greater your account. Honour, birth, estate, are great blessings in themselves. *Great men may be farre greater instruments of service for God and his Church then other*, becauie they have farre more power and advantages by their places, to defend themselves, and incourage others, in promoting the glory of Christ. As God made not flowers for toads and spiders for to draw poyson out of them, but for bees to suck honey from them: so neither did he create honours and estates for his enemies, *that being in honours they should have no understanding, but* Psal. 49. *live like beasts that perish*; but for his servants, that will improve them for their Lords advantage.

There is a day coming (Gentlemen) when the Lord will not only call you to an account for the *principall* of the talents of honour and greatness, but for the *interest* also. 'Twill not be your returning them *in the napkin*, by saying, you have not abused them, to the dishonour of God and prejudice of those under you; *but you must return them multiplied and improved to the uttermost*, in honouring the Lord with them: wherein if you faile, the more shame and contempt will fall on you, by how much you are trusted now with a greater measure of power and greatness above others. If all rationall men have branded *Domitian*, who (being a king) spent his time in *catching flies*; oh! how much more will the Lord poure out confusion upon those who improve their places in spending whole yeares, and consuming nights and days in *compleating their lust and methodizing their sinfull wayes to an exactnesse*, & *profunditie of voluptuousnesse*! these courtes render his Soul an *Ethiopian* & *Black-more*, whose body is clothed in *Iosephs* parti-coloured coat, or the rich arras of Egypt. Amos 9.7

4. Consider the only way to improve your greatness for your higher honour is to *contemne it, yea loose it, and deny it for the Lord and his service*. Thus *Moses* improved the honour, title and dignitie to be stiled *Pharaoh's ion*, even by refusing it: it was, therefore that hee was raised to the title and dignitie to be called *Pharaohs God*, Gen. 7. 1. Thus the 24. Elders Apocal. 4. 10. *improve their honours by falling down before him that sits on the Throne, and casting their Crowns at his feet*: thus our Lord *Iesus* improved his honour in obedience to his Fathers pleasure, namely, *when he was in the form of God, & knew it was no robbery to be equall with God, yet made himself of no reputation, and humbled himself to the death of the Crosse*; & therefore God highly exalted him, & gave him a name above every name, Phil. 2. 8. 9. and

and if you shall be perswaded to do so with your honours for Christ, as he did with his honor for you, namely to despise it for his cause & the cause of religion, and humble your selves, and take upon you the form and work of his servants, *he will highly exalt you*, and not only write upon you the *name of the city of God*, but the *name of God himself*; yea, he will write upon you *his new name*, and grant you to sit with him in his Throne, *Apoc. 3. 12, 21.* as he overcame, and sate with his Father in his Throne. Which the Lord in his due time bring us all unto, by making the meanest as well as the greatest of us, through faith, partakers of the merit and worthinesse of our Lord Jesus, *and so of higher estimation with God then all the world besides.*

FINIS.
